

GAY LIFE

MAGAZINE

ISSUE NUMBER 2

ST. LOUIS and the MIDWEST

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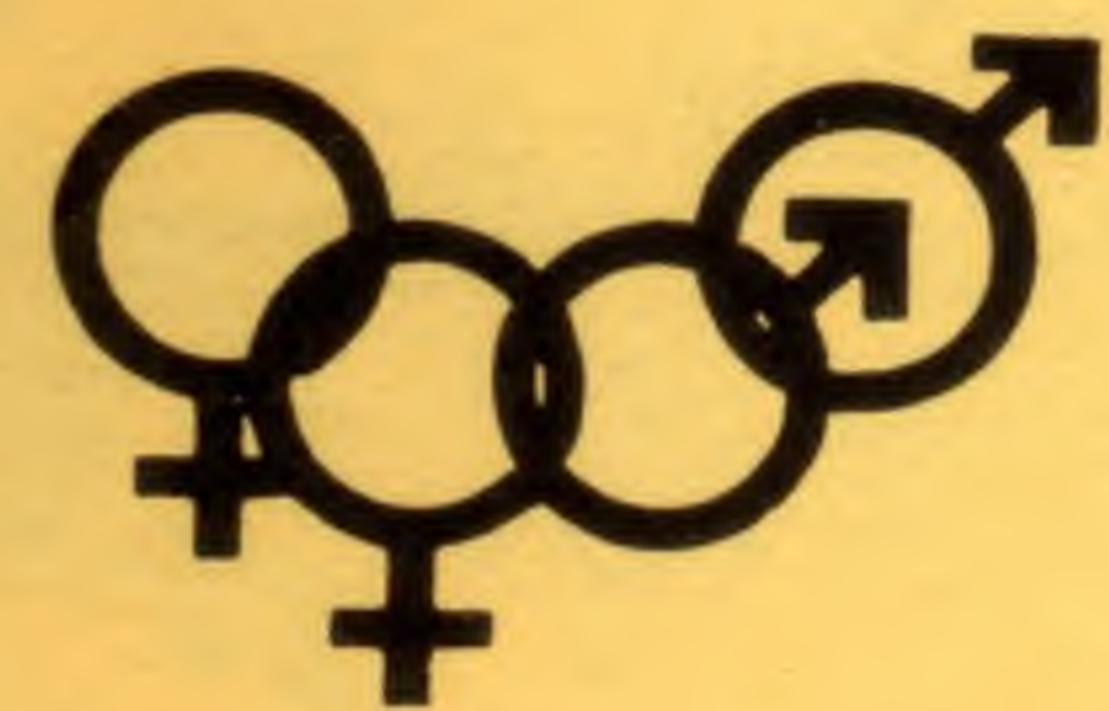
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GAYLIFE

MAGAZINE

SPECIALTY PUBLICATIONS, INC
P.O. BOX 493
ST. LOUIS, MO., 63166

GAYLIFE CREED

Truth is the only road to freedom. Gaylife Magazine will always be an independent voice seeking the overthrow of intolerance, hate, injustice, oppression and lies, wherever they are found. We will always call things as we see them, never avoid controversy, always oppose all forms of bigotry. Humankind can only survive when all people have full human rights, regardless of sex or sexual orientation, race, creed, color, age or national origin. Full and complete information is necessary to achieve full human rights; in these pages truth shall prevail!

EDITORIAL STAFF

RROBERT
WILLIAM SEA
TOM SIRDNA

CONTRIBUTORS

ROY BIRCHARD
MALCOLM BOYD
BYRON DAVIDSON
RUTH HUBBARD
MARVIN H. KAYE
GALEN MOON
DAN SHAPIRO
H. DAVID SNOW

PHOTOGRAPHS BY RROBERT
ARTWORK BY SIRDNA

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editor's notebook

by WILLIAM SEA

Thank you for allowing us to visit you again with issue number two. Your response to our first issue was encouraging and made it easier for us to move into this issue.

Our first issue was partially inherited from the old Gay St. Louis magazine and, although we were not uncomfortable with it, we feel that this second Gaylife Magazine is completely ours and presents a style with which we are more comfortable. We hope you like our new look, and if you don't, let us know. We sincerely wish to please you, and since we have no crystal ball, the only way we know if we are doing something right or wrong is when you tell us with your letters or to our face.

We promised you a statement of policy would appear in this issue. While we cannot predict every decision we will have to make in the future, we have a few guidelines that we think we shoud be following:

1 - Scope - territory: The major focus of Gaylife magazine is local and directed at the St. Louis Metropolitan area and other communities within easy traveling distance of St. Louis. Our secondary concern is toward the midwestern region, primarily outstate Missouri and the nine states adjacent to Missouri. We very much believe every major metropolitan area and the region it serves has to have a good publication directed specifically to its' needs. We veiw Gaylife as fulfilling that need. we have no aspirations to grow to be a national publication. There is tremendous opportunity for growth within our home region.

2 - Scope - coverage: News items about people, their organizations and the businesses that serve them will have our first priority. The major traditional news sources ignore gay and feminist news, therefore it is our job to keep you informed of what is happening in your community and how it affect you. We also intend to entertain you with humor, poetry and stories that are appropriate to our lifestyle and which are not likely to

receive room in the national publications.

We have a support function. Gay people need to cope with the world around them- when we can help, particularly when we can do so with articles of local significance, we intend to offer that support. National items will be covered when they are of particular local interest, when we feel we can do a better job of reporting than others have done, or when we feel you may not have had a chance to see the item elsewhere.

3 - Controversy - We will never avoid it. We will always say the things that need to be said. Actually, our creed says it all.

4 - Alliances - Gaylife Magazine is and will ccontinue to be fiercely independent. We will certainly co-operate with any person or group we feel is helping our community or gay people in general. Some organizations, such as M.C.C., which are very active will continually receive coverage. That does not signify we have formed an alliance, it simply means they are doing things worthy of coverage.

5 - Religion - That's your business, we will never try to change you nor preach to you, but we will report religious news for those of you who wish to see it.

6 - Contributions for publication - We actively seek contribution of all types of material, news, features, humor, cartoons, artwork, poetry, short stories - you name it. We cannot pay for material we publish, but you will earn our gratitude forever as well as help your community and friends. And don't hesitate to send material because you think it's not good enough - it may be just exactly what we are looking for or may need just minor work to make it very readable. Likewise, contact us if you simply have an idea for a story or article. Please also notify us (or send the item) when you see things in non-gay publications we should all be aware of. We need to keep informed about who is saying or doing what, and there simply isn't time for us to read every journal or periodical published.

In conclusion, we want to say that our real purpose is communication and communication works best as a dialogue between people. Communicate what's on your mind to us, we'll try to respond in a way that meets your needs.

concerned gay students

The Washington University Campus in St. Louis has recently become the focal point for a new youth oriented gay organization, the Concerned Gay Students (C.G.S.) It is primarily made up of Washington U. students (and some faculty), but welcomes young people from other area schools and walks of life. Both college and high school age people, men and women, find an open door.

Bruce Janis, the prime mover of CGS told Gaylife Magazine that there are three main goals for the group. First, CGS seeks to make it possible for gay students and young people to come together, to interact, to support each other and to enjoy each other's friendship and company in a semi-open atmosphere. It provides a place where those who don't wish to come out to the straight community, but who do not want to remain alone and isolated, can meet.

Then, CGS allows students to engage in social activities together. At one recent meeting attended by this reporter, the evening was a wine and cheese party with a relaxed, non-pressured atmosphere. Much of the evening was spent singing folk and movement songs, with brief interludes of students reading some of their original poetry.

The third goal of CGS is to provide some eventual political base on campus. The organization is not a group focused on gay activism, however, CGS hopes to be able to make life better for gay students. One student reported, "You can't come out on campus! If you are identified as gay you can be expelled, barred from some activities, and life in the dorms is one continual horror experience."

CGS also hopes to maintain a library of gay literature, refer students to gay oriented counselors and organizations and introduce new gay students to the St. Louis community. It recognizes that there are other organizations which also perform these functions, yet, because these groups are not mainly youth oriented, believes it can pro-

vide a vital service. It can be very difficult trying to become a part of the local community for anyone new on the gay scene. Being part of the transient university population compounds matters.

Concerned Gay Students is a formalized collective. No dues are collected, membership lists are not maintained. Financing is primarily by passing the hat. Meetings are held each week from 9:30 p.m. to 11 p.m. on Wednesdays. Call Bruce Janis at 862-3779 for more information, or contact CGS at Box 1128 campus mail. Messages can also be left with the Washington University counseling service or the residential life center.

OOPS



It was pointed out to the staff of Gaylife Magazine, after our last issue, that our creed, which is designed to be a living, working attitude of this magazine against oppression, was itself oppressive.

Our creed talked of mankind. We have always been in the habit of using this word, and honestly did not even recognize the possibility that the word was offensive to a large number of people.

We apologize to anyone who may have been offended. No offense was intended. We also promise to examine our language more carefully and try to avoid using words that unconsciously hold people down.

Please note that mankind has become Humankind in the Gaylife Creed.

mlsc fails

The Mid-Continent Life Services Corporation, M.L.S.C., has completely ceased all operations and is currently in the process of turning all remaining assets into cash to try to settle debts. Finances was the primary reason the decision to close was made, however, a lack of support by members and the community in general were major factors too.

M.L.S.C.'s major activity during recent months was the Gay Hotline. This service was a major asset to the community, providing information about gay businesses, counselors and organizations, emergency referrals, and crisis intervention. The hotline was heavily used.

When the decision to terminate the corporation was made, it was intended to continue the hotline until the office was vacated at the end of November. That was changed when it was discovered a considerable savings could be made by disconnecting phone service earlier, so the hotline came to an abrupt end November 8th.

M.L.S.C. was founded in the late summer of 1975. The Hotline was important almost from the beginning. It's first home was at MCC, and in the Fall of 1975 it moved to new quarters of its own at Euclid and McPherson and began a community center. Social activities, a speakers bureau, counseling, the magazine Prime Time (which later developed into Gay St. Louis) grew quickly.

In late 1976, M.L.S.C. purchased a large building on McPherson and continued growing with a drop-in-center, snack bar, regular movies, coffeehouse, rap groups and other community events. Unfortunately the organization's growth exceeded its' ability to raise money and a large debt began growing too. In late 1977 M.L.S.C. lost its' building. It was dormant for a few months, during which time it attempted to maintain some hotline service from its original home, MCC.

Two small offices on South Euclid became its' new home in March of 1978. At that time a major effort was launched to raise funds, rekindled interest, rebuild hotline service and again publish the inactive Gay St. Louis magazine. Tax exempt status was granted by the IRS, and United Way gave permission to apply for membership.

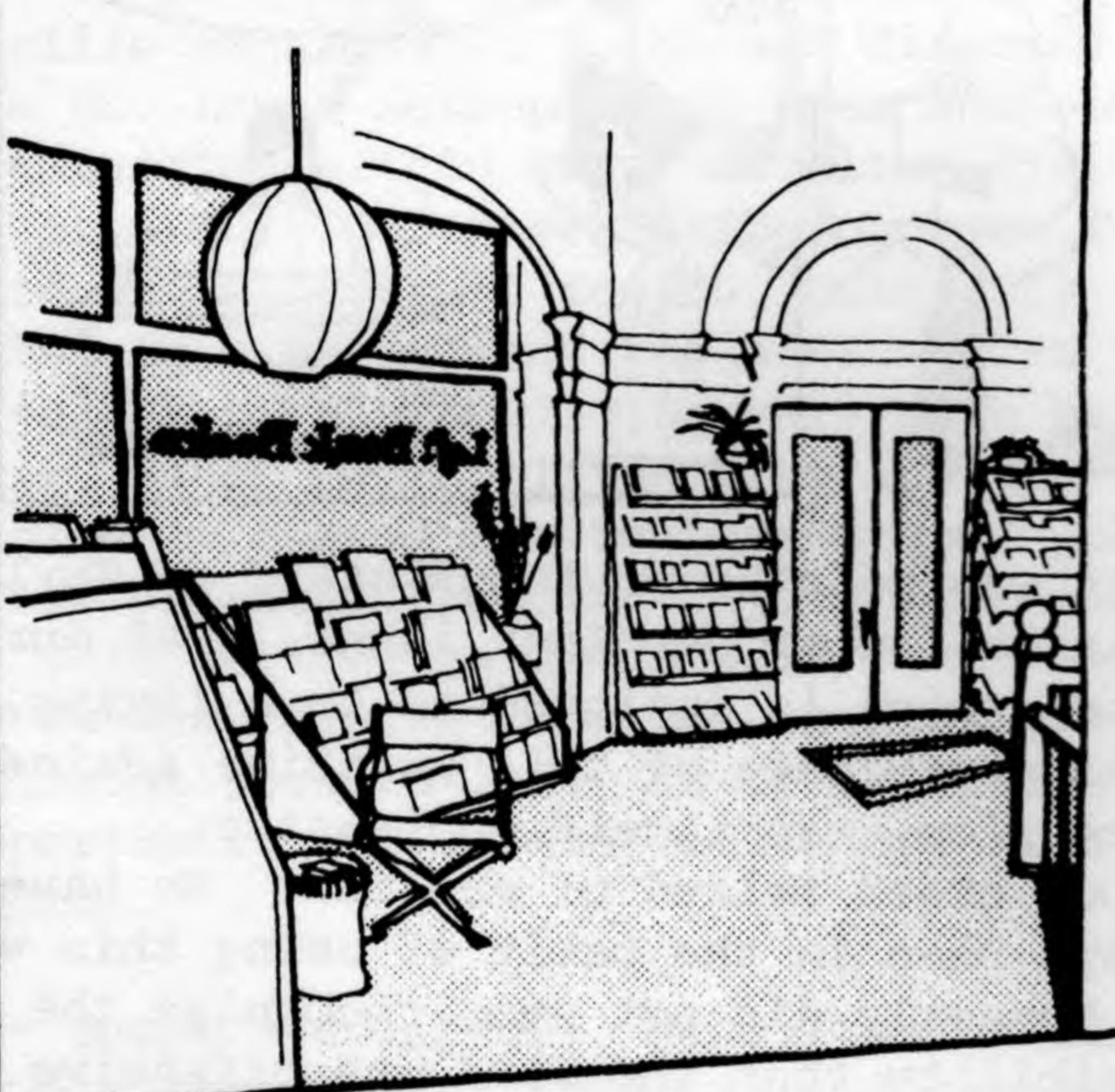
By this time, however, the organization had developed sever problems. Finances were very bad and income always was below expenses. Debt continued to grow. Personality problems became overbearing. Volunteer workers could not be retained for long. The organization gained a reputation in the community for not backing up its' words with action. This reputation, whether earned or not, was the final downfall.

In October a special membership meeting was held to determine whether M.L.S.C. could reorganize, adopt an extreme austerity budget, eliminate all functions except the hotline and continue to deliver at least that service to the community. The officers of the corporation were told during this meeting that the rift between personalities was of gigantic proportions and that no support of the agency would be forthcoming. The membership voted to instruct the Board of Directors to cease operations and disband the group as quickly and orderly as possible.

Because of the vital work performed by the hotline, a new group, The Gay Academic Union, with totally different directors and management, is now organizing a chapter in St. Louis. Additional information about G.A.U. appears elsewhere in this issue of Gaylife.

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LOCAL NOTES

GAY ACADEMIC UNION IN ST. LOUIS: Widespread interest in the building of a strong chapter of GAU is coming from many different sources. Many gay people are aware that gays everywhere are now helping to shape the future as they have throughout history. They understand that only the impact of numbers of people committed to bringing about recognition of individual worth and freedom to live in accordance with one's natural inclinations will receive attention from populace and law makers.

GAU offers an opportunity to be a part, upfront or hidden, of such history making influence. GAU is national in scope with national offices in California and active chapters in various parts of the nation. It is recognized by the Internal Revenue Service as not-for-profit and tax-exempt.

Many metro-area people, concerned about the collapse of the Gay Hotline as a crisis/information phone service, feel that a high priority goal of GAU-SL should be establishment of a new and professionally approved Gay Hotline.

Membership is open to people concerned about human/gay rights and with an interest in encouraging openly gay students to pursue the arts and humanities through the support of scholarships which will be provided through the national GAU programs.

Information about GAU-SL and how you can become a member will be mailed in plain envelope on your request to: GAU-SL, Box 4916, St. Louis, Mo. 63108

NEW ROOMMATE SERVICE: K-D ENTERPRISES has become the first in the St. Louis metro-area to offer a roommate/housemate finding service, to be called the ST. LOUIS CONNECTION. Most other large U.S. cities have such a service to help gay people find congenial living quarters. Their interest is to bring people with space-to-share together with people needing a place to live. For more information see their advertisement in this issue.

60-YEAR-OLDS & OVER NEEDED FOR STUDY: Washington University's Department of Psychology will pay people 60 and over to participate in a research project in aging and development. A call to their number resulted in the assurance that older gay people are welcome. You do not have to identify yourself as gay, just prove you are over 60. The first interview takes about one hour. If you are interested call 889-6546 for more information and a possible appointment.

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MCC NEWS

DAVE AND GARY LEAVE:

The Reverend David Peltier and his lover Gary O'Dell put the finishing touches on the fifth anniversary celebration, Sunday evening, November 5th, when the Rev. Carol Cureton performed a Holy Union service for them. David and Gary are starting a new life together in



Eugene, Oregon, where David has become Pastor of a new Metropolitan Community Church



group. David has been serving as interim Pastor of MCC-St. Louis for several months. His last official day here was November 12th. David and Gary contributed

much to MCC-St. Louis, and they will be greatly missed.

GALA NEW YEAR PARTY PLANNED:

The MCC Social Committee is busy making preparations for a giant New Year Party to be held Saturday evening, December 30th at the Riverfront Holiday Inn. Starting time for the dinner/dance is 7:30p.m.

Tickets for the event are available now from social committee members at the church, or can be obtained by calling MCC at 361-7284. Tickets are \$9.00 per person.

The admission price includes a sit-down dinner of chicken or roast beef, au gratin potatoes, corn, string beans, salad, bread and butter, a relish tray, coffee, tea (hot or cold) or milk, and ice cream. There will be a cash bar.

Room for up to 300 people is available and facilities include either indoor or outdoor parking.

FIFTH ANNIVERSARY CELEBRATION A SUCCESS:

Gay people can and do band together and work together and work together for a common cause. Evidence: the celebration of five years of progress by the Greater St. Louis Metropolitan Community Church. Five days of celebration, including a rally at which the nationally known gay churchman, Malcolm Boyd, was chief attraction for a standing room only crowd.

Starting from scratch, in 1973, Carol Cureton—now a member of the Board of Elders of the Universal Fellowship of Metropolitan Community Churches—with six friends began religious services as an MCC Study Group. Membership increased rapidly and MCC-St. Louis became an area landmark for gays when the needed down payment for their present church property was raised in six weeks. Installed in a building which provides offices and service facilities along with an auditorium which can seat 250 people, the congregation has established an effective outreach program to the community and regular Sunday and Wednesday religious services.



REV. ROY BIRCHARD

NEW PASTOR

The Rev. Roy Birchard, 35, was elected pastor of MCC of Greater St. Louis at a congregational meeting Sunday, October 29. A native of Vermont, he is a graduate of Berea College in Kentucky and the Union Theological Seminary in New York City.

Originally ordained in the United Church of Christ, he was a member of the Gay Activists Alliance of New York from 1970-72 and says that "while they did not award degrees, the experience was as valuable to me in my subsequent ministry as the education Berea and Union provided."

Employed as an editor and writer on the national staff of the United Presbyterian Church from 1970-74, he was involved in the organizing of MCC New York, was founding editor of The Gay Christian, UFMCC's theological journal, and served as second pastor of MCC New York.

In October 1975 he moved to Washington, D.C., where he

served as organizing director of UFMCC's Capitol Hill field office, working with Adam DeBaugh who now heads the office, and was involved in the UFMCC operation there.

During the first six months of 1977 he was interim pastor of MCC Washington D.C., and in September of that year moved to the Tidewater area of Virginia in Norfolk where he served as founding pastor of MCC of Tidewater. (That region of Virginia includes a single, five-city metropolitan area which contains approximately 15 military bases, shipyards and other facilities and is of interest to gay people as the locale of the trials of Ensign Vernon Berg and Air Force Sergeant Leonard Matlovich.)

In addition to his pastoral work, Birchard is a member of the UFMCC Ministerial Credentials and Affairs Committee. Roy's first MCC service as Pastor in St. Louis was November 19th, 1978.

CURETON SPEACH:

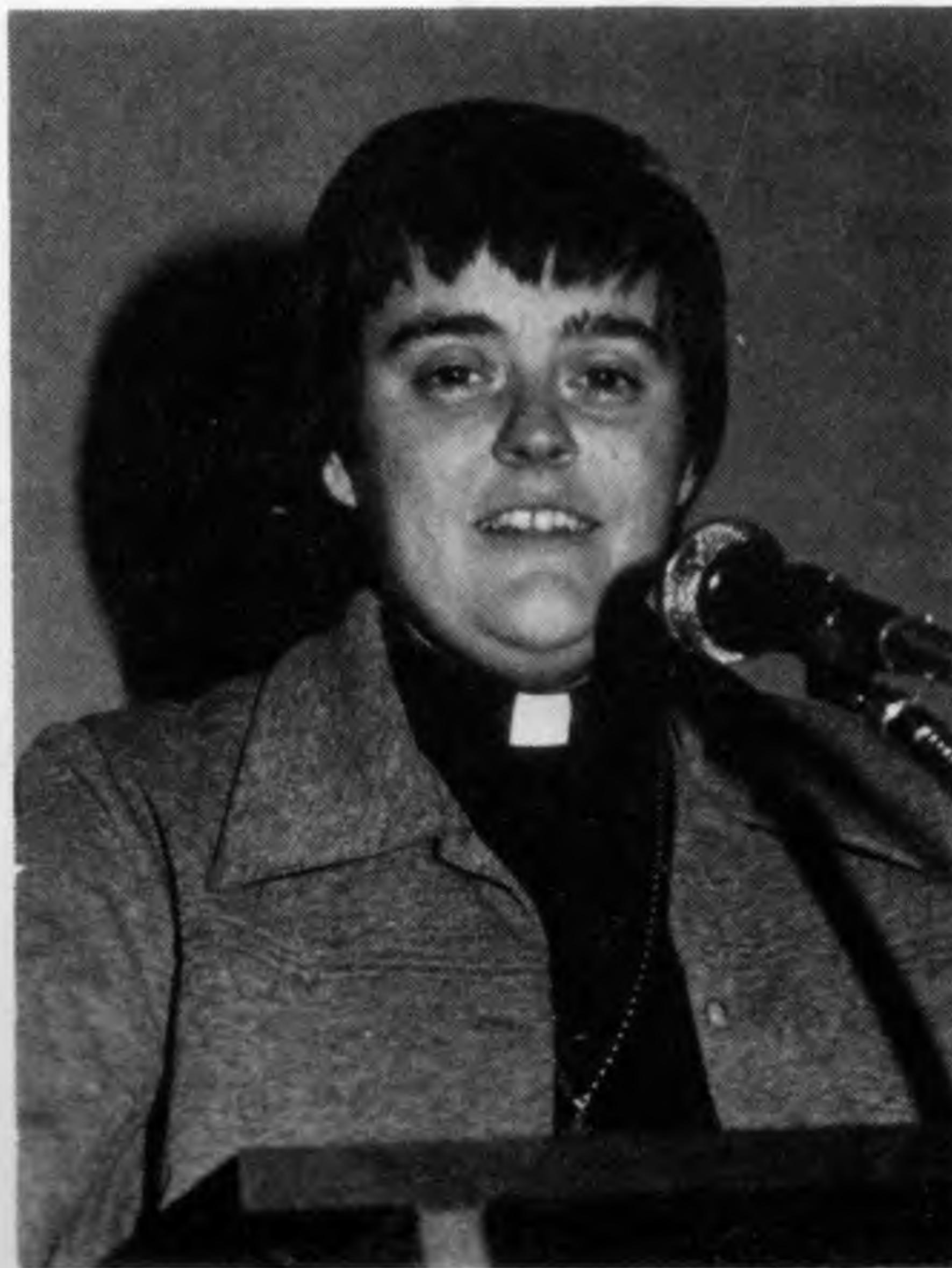
The following are excerpts from Rev. Carol Cureton's speach at the Gay Rights Rally at MCC on November 4th.

I bring you greetings tonight from the UFMCC in Los Angeles. It's good to be home. Our first service was Oct. 28, 1973, in the borrowed sanctuary of BEREA Presbyterian Church. Getting permission to use BEREA was a growing experience for us, certainly for them as they had to come to grips with the Gospel as they defined it. Where do you stop proclaiming and start living that Gospel.

We were given the recognition of a full church in such a short time, less than

a year, so you know that you were ready to be a people. And you were ready to stand. You were ready to say, hey, I've got a right to walk and a right to be and a right to worship - or not to worship - if you choose that.

That set the stage. That's what we were about, and we grew, here in this city, from that time to this, proclaiming that not only those of us in this room could be free, could have rights, but that everybody could.



REV. CAROL CURETON

So now - five years later, we launch into something that we grasp as being the freedom that we have worked for so long. I would share with you that in those five years I have learned to appreciate my own human rights much more than I ever thought possible. I want to tell you, those of you who are still struggling with what right you have to live, just that it's worth the struggle. Whatever you have to go through to find who you are, it's worth it, because you'll come out in the end being a real, whole, total person. And you won't be like anyone else in the whole world, and that's neat. God Bless You.

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DIRECTORY

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MEDIA RESPONSIBILITY

EDITORIAL

by WILLIAM SEA

At the time this editorial was being written, St. Louis' two major newspapers reported some very important news: The American Legion is proud to share its name with the disease; the Stockholm, Sweden, police chief was the intended victim of a 19 year old hold-up man; the Pope visited some tombs; Rome's horse-drawn buggy drivers went on strike; the St. Louis sheriff has the power to summon a posse if he wishes; retailers feel that electric staple guns will be big this Christmas. Neither of the these great newspapers, however, were interested in recording Malcolm Boyd's recent visit to St. Louis.

Malcolm Boyd is a noted fighter for civil rights who worked closely with Dr. Martin Luther King Jr. He is a national personality whose interest in human rights for all people (blacks, women and gays among others) is well known. He is listed in the People's Almanac alongside names such as George Washington. He is a noted, if controversial, theologian. Reverend Boyd is a best selling author with a vast following. He worked valiantly to help end the Vietnam war. What we are trying to say is that interest in Malcolm Boyd is certainly not limited to gay people--but the newspapers were "not interested".

Even if interest in Reverend Boyd was limited to gay people, one out of ten people in this major metropolitan area, a total of over 250,000 people -- educators, engineers, artists, laborers, nurses, doctors, truck drivers, hair dressers, police officers, major department store owners who spend hundreds of thousands of dollars advertising and even reporters and pressmen for major newspapers -- are interested. The newspapers are only one portion of the St. Louis media. TV and radio stations also were not interested. These so-called informers of the public ignored the needs of one-tenth of this area's population. This is totally irresponsible.

Only channel 9 showed any interest in this brilliant and interesting man. They agreed to a show with Malcolm. Then they had second thoughts and called to say they were only willing to do a "debate" with two

homosexuals and two anti-homosexuals in order to be "fair" to the other side -- you know, equal time and all that sort of thing. They wanted to put Malcolm Boyd, an internationally known humanitarian up against two local homophobics. Reverend Boyd was not given the same respect and courtesy that Anita Bryant would have been given if she were in town. This is a direct put-down, an unforgivable insult, a subtle way channel nine yelled "faggot" at us. This is totally irresponsible.

Now just what do we do about it? How do we help the media become responsible?

First, we must convince them that there is a problem. The media does not even know we are out here. They hear a few of us making noise, but do not have the vision to realize that the small number of vocal homosexuals they come in contact with are only a very tiny tip of an immense iceberg. When they do encounter us we are treated as novelties.

Many more of us must start interacting with the media as responsible gay people. We have to let them know that we are the respected citizens they have always been in contact with, but that their assumption that we are heterosexuals is ridiculous.

Not all of us are willing to completely come out of our closets to do this. In a society that oppresses and beats and murders "queers", it is difficult for some to reveal themselves. Real names, of course, lend clout to anything said, but do not disregard the value of a pseudonym responsibly used. After all, what is the name Mark Train?

Write to the newspapers, the television stations and the radio stations. Call them. Use your real name if possible, but if not, use a well chosen pseudonym. Use it with the same respect you would give your own name. Do not try to stack the deck with ten different names. Do not chose a name that will cause a problem for some other person who just happens to own that name.

What should you write? Write to the media about the same things you have always written to them about, but

identify yourself as gay. Do not say "I am an airline pilot and wish to compliment your coverage of the ...", say "I am a gay airline pilot ...". Let the press know we are out here and we are diverse and we are well informed and our interests are widespread and conform with those of the general community. Let them know we are the people rebuilding the neighborhoods. Let them know we are the people doing volunteer work in the hospitals and on the hot lines and elsewhere. Let them know that we are the pillars of the community they always thought were heterosexual.

Let the media know that you have economic strength and you are willing to use it to open their eyes.

They are, after all, just businesses that are supposed to make profits. If ten percent of their customers suddenly started spending their money elsewhere, that is a fact they could not ignore. We are not suggesting that you cancel your subscriptions but if they know that you have that power and that

the numbers are sufficient, they will listen.

We all know, for instance, that perhaps one half of the members of channel nine are gay, including some of their largest contributors. Therefore, just the membership of gays represents over 20% of that station's revenue. Do you think that station's management would forsake one fifth of their money just to keep putting us down? Of course not! If that much money were in the balance, they would move very quickly to become responsible. We must let them know that indeed that much money is involved.

We must also face reality. A great number of gay people who could wield power are so frightened of discovery that they hide their sexuality behind marriages and with complicated scenarios. We can never expect help from them. They may even be very upset because we are rocking the boat. We threaten

their lifestyle. These gay people may even be the first to yell "queer" to protect their own identity. That has happened all too often in the past. We must recognize them for what they are: traitors! We must find ways to prevent their sabotage of human rights. The rich can protect themselves from the oppression the majority of us feel each day. They have become our oppressors by feeding fuel to the hatred and lies and we must deal with that fact realistically.

If we fail to make the media responsive to our needs, we can blame nobody but ourselves, but we will not be the only losers. In California, open, responsible gay people

just defeated an anti-gay law that would have removed freedom of speech from EVERY Californian. Had the gay people who fought against that Abomination remained closeted, silently allowing that atrocity to become law, America would have started a gigantic anti-gay witch hunt that would have led to the ultimate seeking out and destruction of homosexuals ... first! Then Jews! Then blacks! Then ???

Don't say it couldn't happen here in America. Remember, a young gay man was shot in the back of the head at close range immediately following media coverage of the Klu Klux Klan just a few weeks ago, in Forest Park. Ten Metropolitan Community Churches have been firebombed. If you remember your history you had better get angry and get off your asses and start doing something. November 9th a Jewish synagogue was severely damaged and swastikas painted on it. Remember the young man in San Francisco stabbed repeatedly while his murderers yelled "Here's one for Anita". You must remember that the first people to test the Nazi ovens were gay — one quarter of a million of them! You must also remember that the media in Germany did nothing to help — until it too was swallowed up and destroyed!





Sexist Persecution of the Maiden School Teacher Old Maid Teacher Lesbian Leper

by RUTH HUBBARD

Even during the days of racial slavery, blacks were given responsibilities in the upbringing of the children of any race. Lesbians are not. Lesbian mothers, lesbian teachers, lesbian _____. Sexist slavery reigns largely unchallenged. The kind I am addressing myself to--homosexual affection--is suppose to exclude you from many responsible jobs, many valuable social interactions (the couple's cocktail-dinner-dance party circuit), vital legal resources, and ministerial religious expressions in our country, on our planet. While we have begun to question--seriously--the racist and classist structures of living together on our planet, sexism has only of late started to be challenged as an inadequate structure of dealing with each other's uniqueness in our amazing universe. I believe the heterosexual sexist's logic goes something like this...If we (women) all acted like barbie dolls or virgin mothers and men would act like macho paragons of strengths or father time, the cosmic winds, the catastrophic droughts, earthquakes, blizzards, volcanic eruptions, tornadoes, hurricanes would be controlled. At the very least, no one would need to fear anyone else. Many people have already begun to agree that classism and racism have brought on human catastrophies as bad as any unfriendly effects of the elements. Now we are beginning to look at sexism's effects (ageism once again takes a back seat).

I am a teacher and I knew even when I attended high school that I was suppose to want to date boys until I found one whom I wanted to spend the

rest of my intimate life with. I knew I was allowed a certain amount of leeway--I didn't have to go to bed with him, but I should want to. If I wanted to, but I didn't, I was acceptable because eventually, the right one would come along whom I couldn't hold back from. Well, I like being around some men, but I don't find them romantically attractive and I don't see being a financial weight and a sexual gratification to a man as my mission in life. I do see comfort, delight and ecstasy in sharing my deepest fears, longings, frustrations and goals with another woman.

But, I am not about to tell that to anyone at work. And that is at the base of my persecution. Others tell about their children, their frustration, amusing anecdotes about their husbands and wives. I listen, laugh and make unrevealing comments. If I am asked or if I am moved to dip into my personal life, I screen pronouns (leaving out she's, putting in friends), bring up stories where he's are involved, leave out allusions to present home live, talk about siblings, parents and use-to-be home life. I curtail social activities with working cohorts in order to shroud my deepest personal commitments. I work with an interested-detached-responsible interaction, not a warm, open, enjoying involvement.

What other effects does my being a lesbian have on my work? Where a married man will hold down two jobs to make family financial ends meet, I will spend money on classroom aids, books, conferences for my work. Where a married woman will rush after school to tend to family matters, I will give time after school tending

to school matters. I am labelled dedicated.

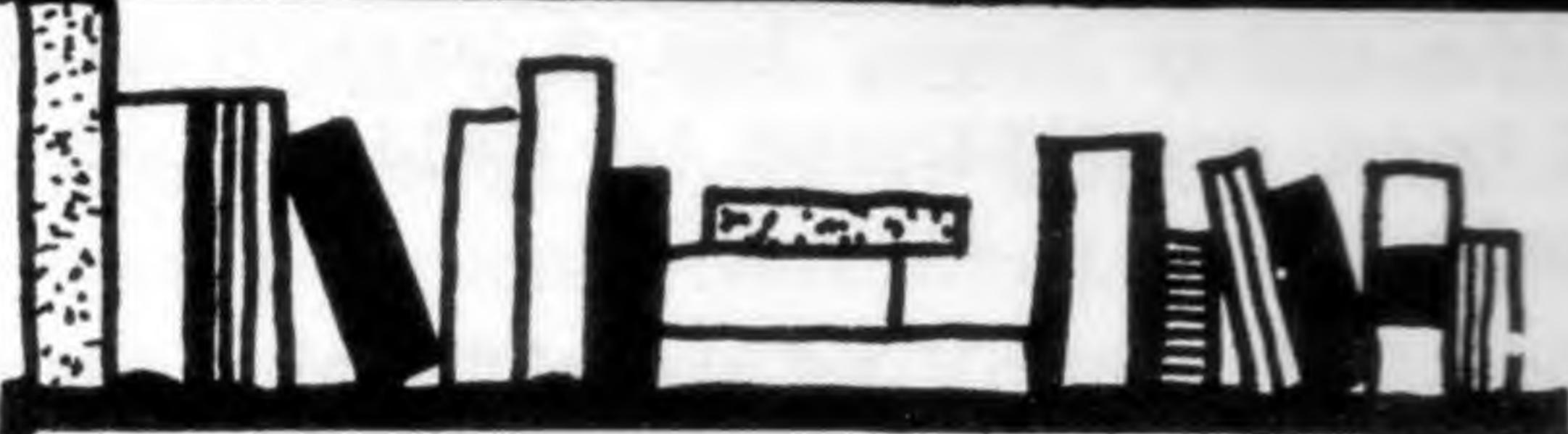
Sexually other labels are used to describe me. Up to now, including last year, there have been occasions when students have asked if I use to be in the convent or young men students have asked if we couldn't get together after school. The line, "No one else needs to know" has sometimes accompanied these requests. On the peer level, another story has emerged over the years. From the tease of who is interested in me, the story has moved to the nasty rumor of my being a lesbian having had a negative effect on my not having a certain post.

What is my reaction to closeting my mind that if I exercised my freedom of speech and publically alluded to my homosexual orientation or publically spoke against homosexual discrimination, I would be fired from my job or eased into a non-student job. That I have been characterized as an outstanding teacher by a number of my peers and administrators is beside the point.

The point is sexual orientation defines a person's worth in teaching more than that person's teaching abilities. In the 1800's, many localities allowed only married men (no married women) and celebrate single women and men to teach. Now married men and women and celebrate singles preferably engaging in a little heterosexual hanky-panky now and then can teach. A quiet homosexual style of living can mean being eased quietly out of a job--a public homosexual life can mean being fired for that fact. Now and then I consider leaving my teaching profession and going into another where I am invited to be more freely myself and be with others who can more freely be themselves. Is there such a job?

Perhaps continuing to use my expertise at teaching a subject to young adults and teaching whenever it presents itself how to care for oneself and/or another makes me as well off as the open hererosexual on the job. Will a homophobic heterosexual try to stop me from doing that?

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"Do you have a girlfriend yet?"

by H. DAVID SNOW

soon taught that it is not normal for them to vary from the stereotype. A little boy might be called a "fairy" if he wants to play with dolls instead of guns, and even though he can't comprehend what a homosexual is, he will invariably come to associate "abnormal" activity with homosexuality as soon as he picks up the necessary information on the playground. The subliminal tactics have worked, and the evil of homosexuality has been used, as it will be many times before the child grows up, to enforce the preferred behavior over the socially unacceptable behavior.

I can remember my own childhood as a combination of mild disinterest in sports and an increasingly definite disinterest in girls. The disinterest in sports provoked some teasing (from other little boys who had been convinced of the connection between a dislike of sports and "bad" homosexuality) that succeeded in making me doubt myself although I was never sure why--a sign that the ridiculous brainwashing had worked on me. But perhaps this teasing prepared me for the realization that I wasn't interested in girls only because I would soon enough be interested in boys. I was indeed different from most of the other boys, but I wasn't sick, as I had been conditioned to believe of homosexuals.

Junior high school is usually the first time for most boys to see a lot of other boys nude--in the locker room before and after gym class. This sudden "exposure" evidently makes many guys feel less than secure about their masculinity. With so many males together in the nude, they feel a definite need to show one another that they're not queer and that they wouldn't be showering together were it not absolutely necessary. In this case, as in many others, the homosexual becomes the whipping boy and every opportunity is taken to call someone else a "fag", or shout out that Jim is masturbating in the corner, or call everyone's attention to John's erection as a sign that John is enjoying the shower room too much. In these ways, the students try desperately to assure others (and

"Do you have a girlfriend yet?" asks the woman next door. She asks me the same question every time she sees me, and I usually tell her I have many friends who are girls but no girlfriends. What I can't tell her is that I will never have a girlfriend because I'm gay.

I'm a senior in high school, and just like most gay teenagers I had (until recently) absolutely no contact with other gays, and none of my friends at school even have a hint that I am gay. Even though I now have one friend who is gay, I have by no means come out of the closet. I still suffer the fear, anger, self-doubt, and confusion that are the results of society's pressure on me to turn out straight rather than gay. I still have to cope with people like my neighbor, and with the anti-gay remarks of my own parents, and with the cruel jokes about gays at school.

But coping is not an easy task, and it is a task that only makes me more angry. The simple fact that I even have to cope with this monstrous prejudice is infuriating. I am only different from other people in my sexual preference. This has no bearing on my intelligence, my emotional stability, or my ability to do a job. My homosexuality should make no difference in the way other people treat me, but since it does, I am forced to lead a double life, keeping my gay self hidden beneath the straight person that people want to see.

Early in a child's life, numerous devices are used to associate homosexuality with abnormality in the mind of almost every child. Whether it be irresponsible parents or older siblings who do the dirty work, little boys who dislike football and little girls who dislike playing house are

themselves) that they are "Normal" heterosexuals just like they are supposed to be. Surprisingly, this sort of behavior continues in high school, becoming in fact more vehement and more cruel every year.

When I was forced to listen to these hoots and jeers, I always felt that helpless rage of the person who knows something is wrong but cannot do anything to change the situation. I could not stand forth and say, "I'm gay. If you don't understand what it is to be gay, don't talk about it." I had to remain silent and thus imply my agreement with their remarks.

At about the same time that I was listening to these anti-gay tirades, I found that all of this animosity toward gays was beginning to "convince" me that I wasn't gay. For a period of several months when I was fifteen years old, I repeatedly told myself that I would grow up, get married to some nice girl, procreate, and forget all the foolishness about being gay and forming relationships with men. I continued to fantasize about men, but when I looked at the odds I faced, I actually believed that it was wrong to be gay, and sick to be gay, and downright impossible for anyone to be gay.

Obviously, I came to my senses and welcomed my true self with open arms, but not before realizing what a harmful system I was dealing with and how many gay people are made miserable by it. I have finally come to recognize all the efforts to defeat attacks made out of bigotry, insecurity, or simply ignorance.

Countless are the times I have felt like speaking out at such attacks, whether they are overt or unintentional. At a recent party, the conversation turned to the topic of homosexuality. Someone mentioned Jeff, a recent graduate of our high school who is gay and never made an effort to hide it. As my friends spoke of him, never once did they use the words "gay" or "homosexual". Nor did they use any of the derogatory slang for gays; their understanding of homosexuality is so scant and their ability to openly discuss it so minimal that they could only say, "he's...you know". The boys in the group all assumed properly scornful expressions and tones of voice in order to make clear their disapproval of Jeff. The girls were thoroughly bewildered and shocked that a male should prefer (sexually) another male to a female. "What a waste," one of them exclaimed, and heads bobbed in agreement. Jeff is rather

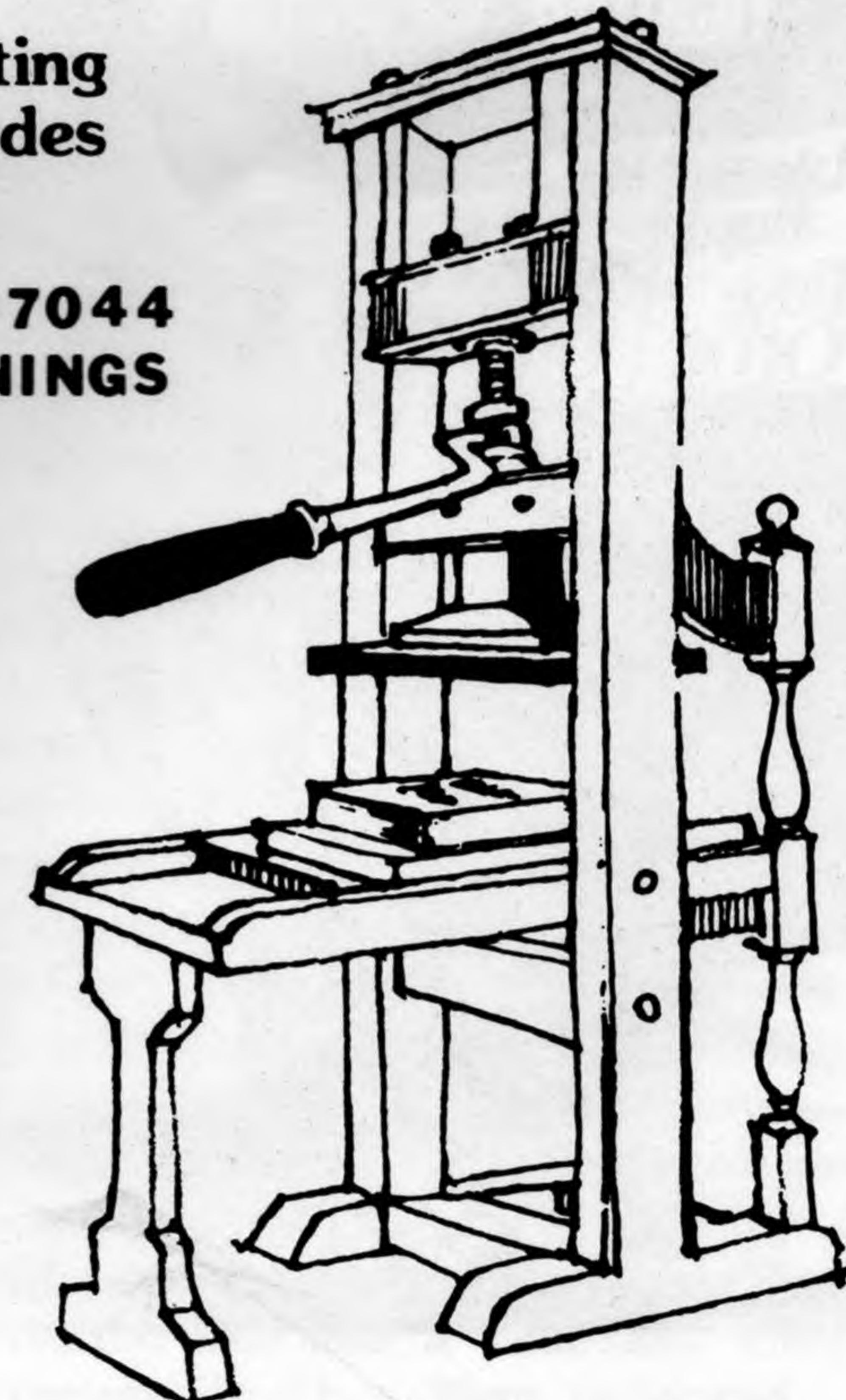
effeminate, and because of his manner, one of my best friends, a girl, said of homosexuals in general, "Whenever you're with them, all you want to do is get away from them."

As they continued to trade lurid and irrational stories about the drum major and the girl's gym teacher and the girl whose brother "Helped her sew her Prom dress," I silently observed my friends, most of whom are intelligent, liberal people. Yet when they tried to talk about gay people, they fell back on prejudices and catty insults, faithfully parroting everything they had been taught to think and say about gays. They were scandalized by the "perverted" behavior that they believe common to all gays. Any show of compassion for gays invariably took the form of pity rather than a desire to understand. Despite their considerable social awareness, they seemed totally oblivious to any special problems a gay person faces in trying to cope with today's society.

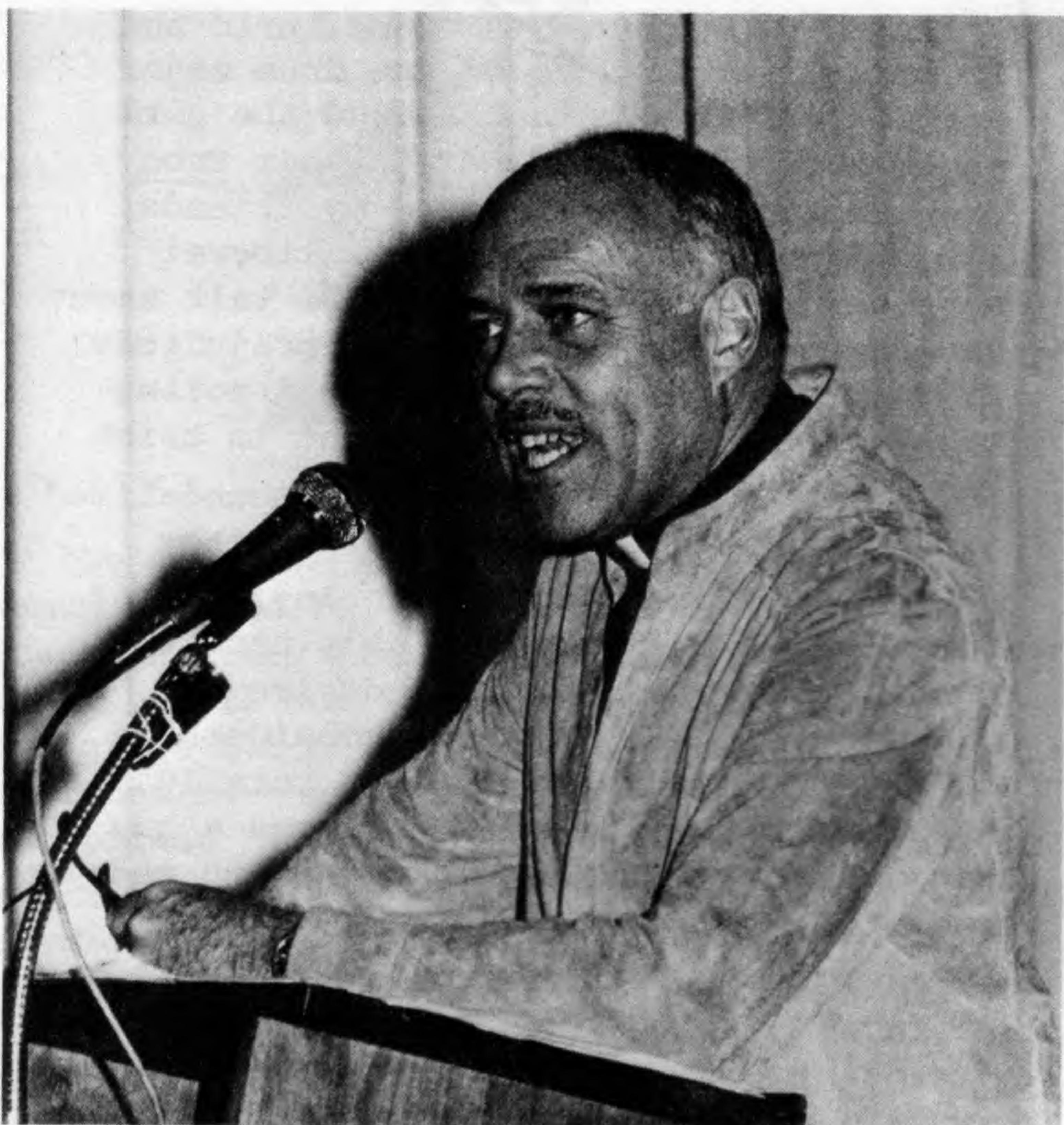
As I listened, my anger disappeared, replaced by a longing to be understood and a sadness that I couldn't even start with my friends.

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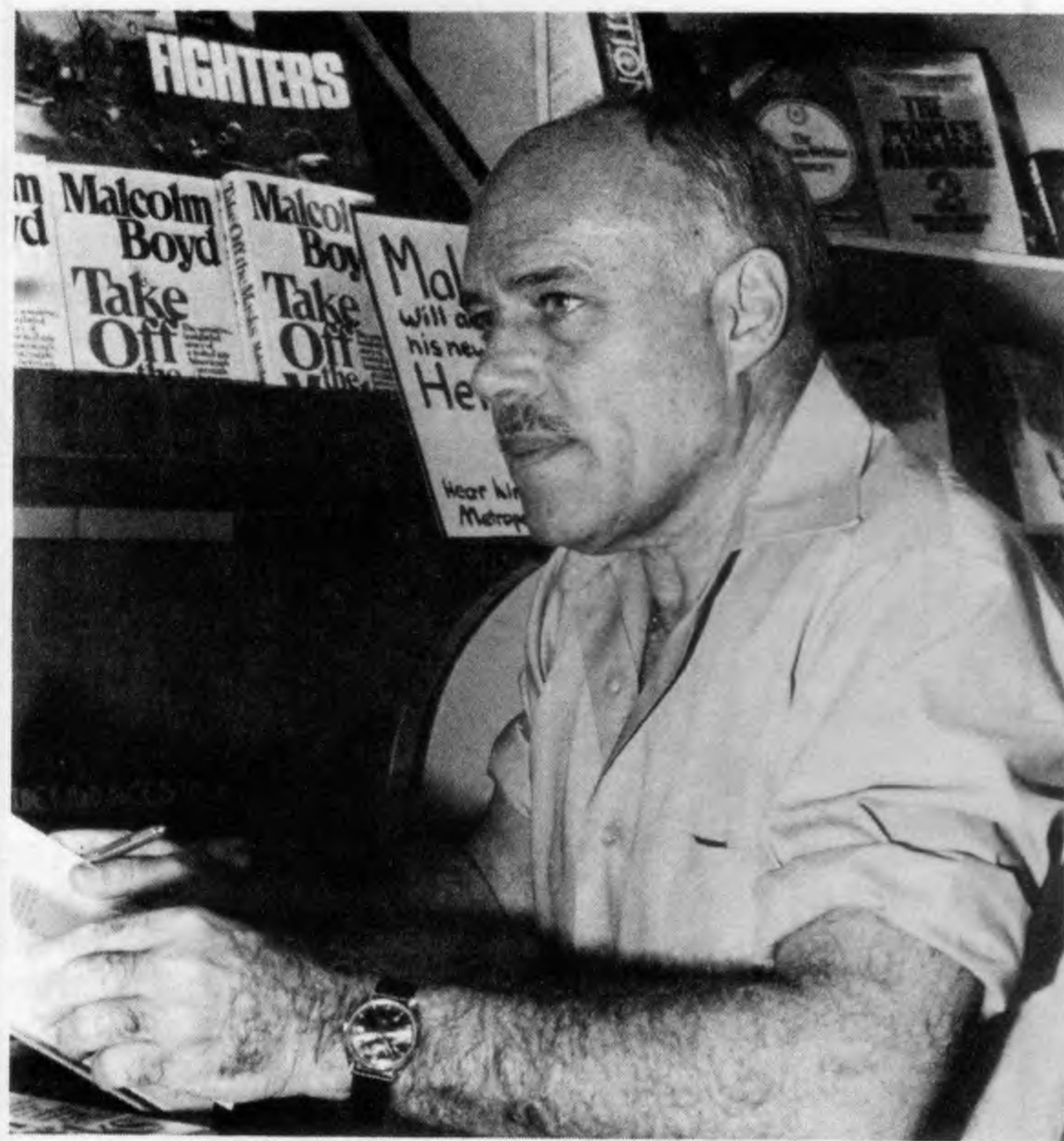


GAY RIGHTS RALLY



MALCOLM BOYD WAS THE KEYNOTE SPEAKER AT THE GAY RIGHTS RALLY NOVEMBER 4TH, HELD IN CONJUNCTION WITH THE MCC FIFTH ANNIVERSARY CELEBRATION. HE SPOKE TO A CAPACITY CROWD. MALCOLM HAS GIVEN GAYLIFE MAGAZINE PERMISSION TO PRINT THE TEXT OF HIS ADDRESS. WE WILL DO SO IN TWO PARTS, BEGINNING THIS ISSUE AND CONTINUING IN NUMBER 3.

My lover stirs in my arms God. We fell gently asleep after we enjoyed sexual play and both of us came to orgasms. His head is nestled between my neck and shoulder. A few strands of his hair fall on my forehead. I hold one arm around his shoulder. The other rests on the ivory rise of his ass, surely one of the seven wonders of the modern world. I love him. As I tighten my hold upon his body he moans ever so quietly in his sleep. He's happy with me. He's content to have me for his lover. Even in the labyrinths of his sleep, he resolutely trusts me. I kiss his forehead, his neck. Slowly I turn his face tenderly toward mine and kiss him on the mouth. Now he awakens. He returns my kiss. Our tongues meet. Energy lifts me. Desire seizes my willing body, curious mind and groping spirit. Thank you for creating both of us in your own wonderous image, God. Thank you for letting us share in your own gift of loving and sexual union. Thank you God for this joy and fulfillment.



MALCOLM BOYD

I'm so glad that I could live to write that and mean it. Three years ago if I was buying the Advocate, I'd find a dark street and a machine that had the papers. I'd look each way and put the money in and take it out, fold it, put it under my coat and go home to read it. It's so nice to be free!

Gay is so important a word in 1978 because it's a self chosen word to describe ourselves. I don't know if it's permanent. That's really not the point. Gay asserts self acceptance and self pride in the face of rejection and contempt. It serves to exorcise painful stereotypes of queer from the consciousness of both gays and non gays. It opens up gay consciousness. I want to know about us. Where we came from. Who we were. What we did.

My aseity is gay. I'm not Italian, I'm not Greek. I want to know everything. And I'm so tired of those in the movement who want uniformity. I want total diversity. It augurs a new and better experience for gay people and I'm thankful. I'd speak of joy and not sadness and despair. As I wrote in my book, "Take off the Masks", gay has something of a universal meaning to say to everybody. Take off the masks of repressed anger - self pity - sexual decite - social exploitation and spiritual arrogance.

Let communication be an event that involves people, not a charade of puppets. Be yourself. Relate to other selves without inhibition and pretense. help others to be themselves too. That's another wonderful thing I know I've experienced, haven't you? You almost start putting on the pretense again because you were so conditioned, I mean you say "Gee, I don't have to have any defense between myself and that other person." But some people don't yet know this. Louise and Henry are examples and I've written a prayer/poem about them.

"Louise and Henry are nice people. They have lived in their suburb for years, raised a family. Paid taxes, gone to church, taught Sunday school, supported culture and good works in the community, and generally shown a shining face to the world. But now the unbelievable has happened, God. As Henry put it to Louise, they've got a God damned queer in the family.

Henry always suspected it yet managed to repress...What's the matter with you? You can laugh, and... (laughter) They said that St. Louis was still 1968 whereas San Francisco was 78, but I don't believe it. It's

78. Lets break the ice with hammers. I'm not threatening you're not threatening. Can't we relax? Isn't it funny that he'd found a God damned queer in the family? (laughter) Good! (applause)

Henry always suspected it, yet managed to repress his anxiety to such an extent that he previously never even mentioned the subject to Louise. It was Louise who happened upon the terrible news. During a visit to her Aunt Martha's house, the fact that a homosexual bears the proud family name, was ferreted out amid tears and cups of Chamomile tea.

The first question for Louise and Henry, what should one do about the children in the family. Obviously they cannot be told. They must never know anything about the leprosy.

The second question is what should one do about everybody else. Friends, business associates, neighbors, church members. They must never know either.

The rain falls on the just and unjust alike, but why God, why does this unmentionable sinner of their own blood, call him a queer, faggot, homosexual, gay, whatever one damned will pleases, visited upon a God fearing, decent, hardworking family that never blasphemed or committed evil in the sight of heaven.

It boggles Henry's mind. It taxes Louise's spirit. As Henry just said to Louise, They'd invited him to dinner next Sunday before they'd found out he was queer. What shall they do, God, what shall they do?

But there are tragic victims of such attitudes, and one of them is a woman named Virginia, whose nickname is Gin. She befriended me, as I recounted in Take off the Masks, when I was a teenager who was suffering a lot. I wrote this prayer about her, but learned, since writing it that she died last summer.

Gin is an only child. Gifted and beautiful when she was a young woman. Virginia should have gone away, left her family, home and town and made a career. It could have freed her God, from the bondage of shame and self-destruction. But she stayed at home.

Her parents were socially prominent and rich. Discovering she was a lesbian, they found only disgust in it. They rejected her nature while they kept her in bondage. Gin's long line of lovers remained hidden from all sight but your's God.

Her career was ruthlessly snuffed out. the brilliant gifts that you gave her, that unforgettable speaking voice, the sense of timing and humor beyond compare, the presence and style designed to floor you on the stage, were utterly wasted.

In her frustration, Gin drank too much and too long. Her health was destroyed. She saw her dignity and self worth vanish to nothingness. Her mother and father died when Virginia was nearly 50, leaving her enough money to exist at the poverty level for the remainder of her life, the bulk of their estate bequeathed to a distant Foundation.

Then Gin met Ruth. Gin and Ruth loved and lived together as blissfully as two young lesbians entering into the covenant. but Gin soon experienced her first crippling stroke. Paralyzed on one full side, she was rendered near helpless. Ruth lovingly cared for her until one morning as she sat at the table writing letters she died of a sudden heart attack.

Gin is 65 this year. Alone she awaits the release of her death. She hopes, oh so fervently God, that she and Ruth will soon be reunited, and forever.

Must anyone else suffer as Virginia has done God, simply because she is a lesbian who lives in an environment of hate?

There are those in high places, even in the church who know countless examples of such tragedy, yet commit a sin by their silence. Even as so called good Germans were silent when six million Jews and a quarter of a million Gays perished in Nazi Germany. Some of these persons in high places are themselves homosexuals. One of them is Keith.

He wears a large ring on his finger. The Episcopal ring indicated that Keith is a bishop. He is also a closeted homosexual, God, as you know. Everyone seems to like Keith, but he feels trapped by circumstances beyond his control.

Years ago, when Keith entered the seminary, he dutifully remained discreet. When Keith fell in love with a classmate, he thought it was heaven, to sleep with him. A holy gift of love. The necessity to tell a constant public lie about themselves, however, doomed their love.

Eventually Keith managed to get over the pain of this, concealing his emotional scars. He was ordained a Priest. To his utter amazement, he was later elected a

Bishop. Why, he wondered, didn't they know he was unworthy?

Keith has tried to be a good Bishop. Always he's remained completely secretive about his sex. When he and Joseph, a priest and close friend, meet for an occasional quiet evening, they enjoy sex together. Keith is grateful for this. When Keith goes to Europe in the summer, he takes off his clerical collar and Episcopol ring. He blows his reserve getting all his horney fantasies out of his system, and pays for it when necessary. Now Keith is hard pressed by the gay movement in the church. Gay priests and layity clamor for honesty, freedom and openness. Keith is sorely afraid of disclosure. His mask is so heavy upon his face he can scarcely breath. Gay? — God, he wishes he were.

The hiddenness, the public lie, the hypocrisy, the wheeling and dealing with truth, this is the sin of the mainline church concerning gays. In an era of political, military and economic lies from the Watergates to the Vietnams, the church is also acting out its own lie. Tell a lie for Christ, it says to its closeted gay seminarians and clergy.

Is sexuality to be blessed only in the structure of the nuclear family. What of the one third of all Americans over the age of 18 who are single persons? What of people whose natural God given sexual orientation does not fit cultural rule books? Is sexual expression ruled out for us as human beings?

We are told not to flaunt our sexuality, our sexual identity, but flaunt has come to mean tell the truth about. Be honestly open concerning. Feel genuinely happy and fulfilled about. And we are not supposed to flaunt.

I would like to see whites say to blacks at this point, "don't flaunt, don't be yourself, don't have your own culture," Anglos to Chicanos or Latinos of any kind, "don't talk that way, it offends us." Chauvinistic Christians to Jews, "don't observe the High Holy Days. If you do, do it secretly." Macho men to feminist women, "be daddy's little girl, play the role, how dare you be vice president and how dare you earn as much money as I do!"

At first and for most of my life I was a queer. This is what society and the church taught me I was. Someone half in the shadows, always living the lie, always despising myself, sometimes wondering why I'd been born. Society said faggot and queer. The church said guilt and damnation.

Then I moved up the ladder and became a homosexual. That could be mentioned on the evening news. But now I was an example of mental sickness, spiritual sin, public shame and private hell.

Finally and quite recently I became a gay human being, healthy, happy, fulfilled, grateful to God for my creation in His image, and proud to be myself. I don't want to be heterosexual, I don't want to be anyone but who I am. Thank God I got here.

I was in Jerusalem with one of the world's great photographers, standing on a rooftop, just making conversation, and said, "I'm so tired of all my photographs, of the pictures they take for my books. They can't seem to get my picture right. I told one photographer recently to move in and get a real close-up, even the Yang-tze River under my eyes. But these photographers are not succeeding."

So the photographer paused, and then said to me, "Excuse me for asking you this, but do you like yourself?" And I realized it wasn't the photographers, it was me. And that I had to do some homework to like myself. I do now, and I like the new picture.

I feel like the tip of an iceberg in a way. I'm one of a very small number of clergy in all the mainline denominations who is publicly self acknowledged as a gay human being. There are thousand upon thousand who are closeted. There are clergy, women and men, school teachers, physicians, organists.

Jesus was in the liturgical tradition, upon the cross for three hours, for the sins of the world. I have been on a cross all of my life, and not for the sins of the world, but as societal punishment for my God given creation as a gay human being. And on this cross of social punishment I will no longer remain! Not as a celibate, which I am not, not as a public liar about my nature, nor as an accomplice in a public lie that degrades my millions of gay sisters and brothers.

For the sake of the church I long endeavored to conform to its professional expectations by hiding the reality of my being. But then I beheld its own professionalism at war against the will of God. This was for example evidenced to me when it remained racist. I found the book "The Negro a Beast" published in 1900 by the Book and Bible Society, which said that black people do not possess souls, were not created in the image of God and as animals, should not even be Baptised. What has this church to say to me about my sexual orientation?

The church remains sexist by claiming that only men and not women were truly created in God's image. This is a macho image of entrenched male power. What has this church to say to me about my sexual orientation?

The church continued to place its endowments in real estate interests ahead of the crying needs of poor people. What has this church to say to me about morality? Is morality something only in bed? The church maintained a stunning establishment silence during the Vietnam war. Yet this church would speak to me about morality?

I found increasingly that my commitment to Jesus meant that I had to go against the grain of the establishment church. One of my first experiences was when I joined black and white clergy and we went on a freedom ride in 1961. We risked our lives! We were arrested because we were sitting at a lunch counter, and blacks and whites then, in case you don't remember, couldn't be served at the same counters. Or, use public facilities in public places.

During the Vietnam war I was arrested twice in the Pentagon for leading peace masses. The charge, incidently, and this was on a day that the United States was bombing Vietnam, was for creating a disorder. Disturbing the peace!

I was the first man to write a cover story for MS. Magazine, entitled, "Who's Afraid of Women Priests, and Why." And then I came out.

CONTINUED IN ISSUE NUMBER THREE. MALCOLM CONCLUDES HIS HARD HITTING SPEECH WHEN HE COMES OUT PUBLICLY, FIGHTS PATHOLOGY, TAKES ON HOMOPHOBICS ON TV PLUS MUCH MUCH MORE.

HOTLINE

This is a new column designed to give information and support. If you have questions that need answers, write to GAYLIFE HOTLINE, Box 493, St. Louis, Mo., 63166. Not all of your letters can be answered, but we promise to try, and the information will always be reliable.

I'm fifteen and I'm gay. My mom says I'm crazy and won't let me talk to Dad about me. Got a lot of help from calling the Gay Hotline to talk about things. What do I do now that it's gone.

Maybe if you print this letter some gay people will see how important it is and do something to help all the gay kids in St. Louis. Thank you. Gay Teen (name withheld)

You will be happy to know that not only are some people working to establish a new St. Louis Gay Hotline, there are other resources available to you right now. Last October a group in San Francisco began the Gay National Education Switchboard. They have a toll free number 1-800-227-0888, so it costs nothing to call. They have trained telephone counselors who you can rap with from 2 p.m. to 2 a.m., St. Louis time.

Locally, the Metropolitan Community Church (MCC) telephone is usually answered. They are able to handle emergency calls or can put you in touch with gay counselors if need be.

The Gay Academic Union, a national organization, is currently establishing a local chapter. One of their goals is to set up a new Gay Hotline for the St. Louis area. You can contact them by writing to G.A.U., Box 4916, St. Louis, Mo., 63108. They will send an information packet.

We also suggest that you read the article in this issue about Concerned Gay Students at Washington University. If you contact this group, or others like it, you will be

able to establish gay friendships which will be helpful when you just need to talk with someone.

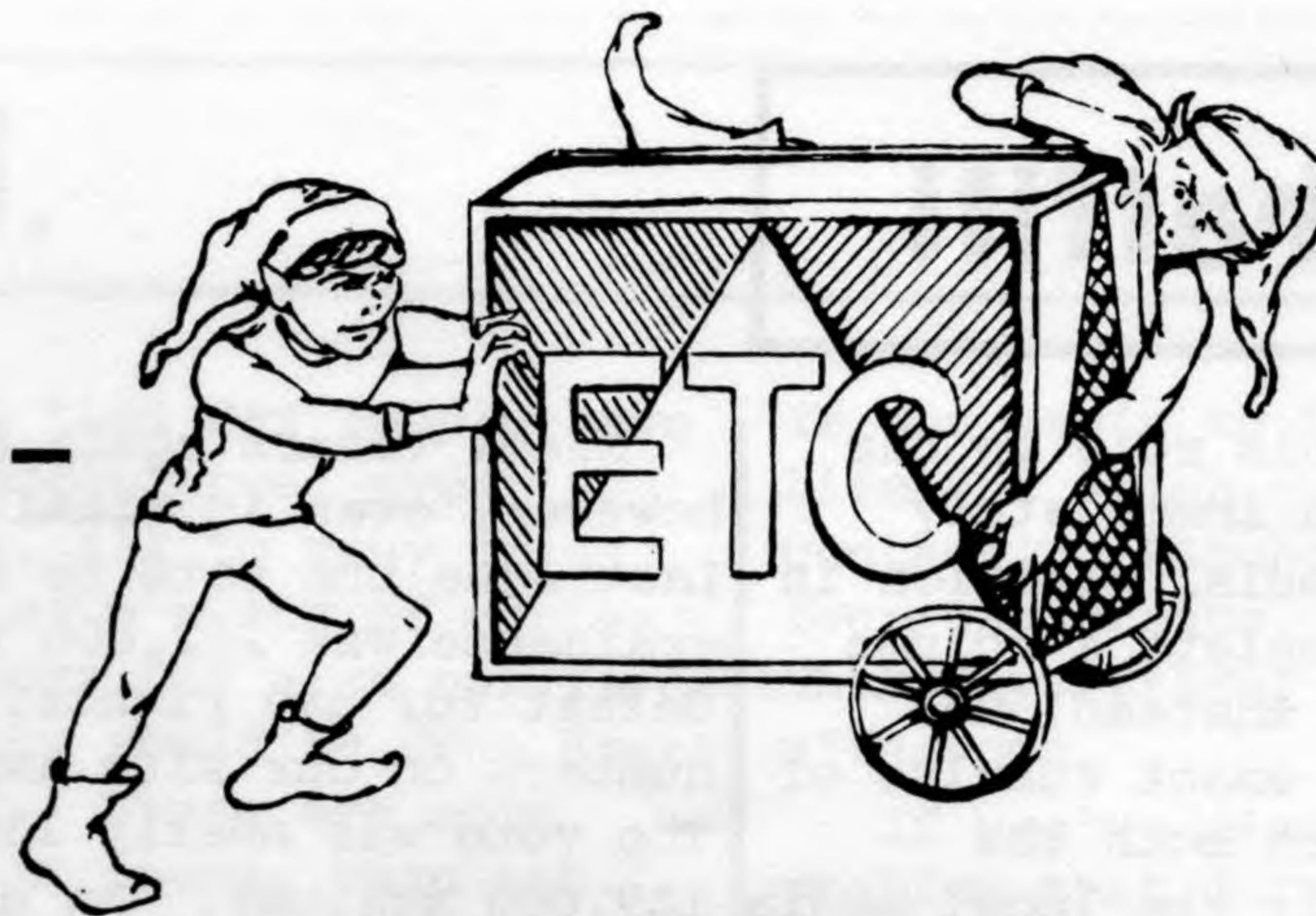
How does one find out where the gay businesses are in St. Louis? I just moved here from the East. My policy has been to buy clothes, food, cars and everything else possible from gay business people. Back home gays were eager for business and even the Chamber of Commerce had a brochure with lists and maps. Aren't you missing a bet by not publishing information about where gay people can do business with gay people? Newcomer.

Believe it or not, we did not write that letter ourselves, but it serves as a perfect introduction to two new features appearing in this issue of Gaylife Magazine. First is our "Gaylife Directory". It is a listing of all businesses and organizations that are directed specifically to the needs and wants of gay people. We hope to expand this directory in the next issue.

Also in this issue you will find a brand new classified ad section. It is not very big yet, but it is low cost advertising that we hope gay business people will discover and use, making it a valuable resource for just the kind of information you are asking about. We agree that whenever possible gay people should patronize gay businesses.

We also will be publishing a complete Gay Directory of St. Louis and nearby cities in this region as one of our regular issues this coming Spring. It will be full of detailed listings, maps, photos, etc., to help newcomers like yourself, and those who are just discovering that St. Louis does have a gay community. Although it will appear as one of our regular issues with all our normal features, it will be designed as a year round gay resource and we plan to keep store shelves stocked with it all year. It will be updated and republished annually.

Gay National Education Switchboard
1-800-227-0888



Two men met in a bar one evening and decided to go home together. As the first removed his shoes and socks the other gasped: "My gosh, what's wrong with your toes?" the first replied "Oh, nothing, I just had Toelio when I was young." "Toelio, don't you mean Polio?" "No, I said Toelio and I mean Toelio." Then he removed his pants and the second screamed "What's wrong with your knees?" "As a kid I had a bad case of kneesles, and I don't mean measles." "Oh!" Then, as the first took off his underwear, the second exclaimed, "Oh my, don't tell me as a kid you also had smallcocks!"

SEATTLE MAYOR CHARLES ROYER SAID: "Seattle is a different kind of a city, we won't tolerate the same kind of nonsense that the Hula Hoop Belt wanted us to. The victory was a lesson to all kinds of people—that if you talk and reason with people, you've got a chance to win them over."

At Brigham Young University a young lady found that the only way the school would allow her to take a math final was in her underwear. She had tried to enter the school's testing center wearing denim pants but was turned away. So, she went to the restroom and removed the pants. She was then admitted to the test center wearing only panties covered by a raincoat. She says, "There is something strangely perverse and incongruous about a dress code which would do this."

In London recently a would-be molester found that looks can deceive. After viewing the blonde in a filmy nightgown he entered her bedroom and attempted to molest her. To his utter surprise she hit him on the head with a high-heeled shoe, punched him in the face and then grabbed him in a wrestling hold and took him to the nearest police station. It turned out that this "bionic blonde" was a former laborer who had undergone a sex change operation.

ONLY THE TRUELY FAITHFUL DARE QUESTION THEIR FAITH

Archaeologists in Verginia, former capital of Macedonia, have discovered the tomb of King Philip II of Macedon. Philip was the father of Alexander the Great, the young, gay general who conquered the entire known world. Alexander was known for his honesty and fairness.

JANE FONDA SAID: "It's not for me to tell gay people what to do. I feel awkward even saying this, but maybe the big thing for the gay movement now is to try to help straights understand that we're not talking about a movement of freaks. We're talking about people ... millions of people, responsible people, rightwing, left, a little of everything."

Political Graffiti

by DAN SHAPIRO

Dan Shapiro, because of his role in the November elections, and then immediately becoming involved in the special election in St. Louis, was unable to complete a column for this issue of Gaylife. Instead, we have chosen to give you the exact results of the November elections, which both the national media and especially the local media almost completely ignored. We then conclude with a letter from a reader sent in response to Dan's first column. Dan will be back with us in the next issue of Gaylife.

We won two of the three elections that involved gay issues. The interesting thing is the margins and the numbers of voters.

In California, Brigg's Proposition 6 was soundly defeated by a vote, statewide, of 2,786,171 for and 3,915,415 against, a difference of over 1,129,000 votes. The 58% against, 42% for vote is a very wide margin, a sound defeat that should assure that the issue will not be resubmitted.

Major support for human rights was displayed in the large cities with San Francisco turning in nearly 75% against proposition 6, and over 60% of the voters in Los Angeles opposing this very oppressive proposition. Even in the outlaying counties proposition 6 never received more than 55% of the yes vote, which clearly states that California voters, statewide, generally understood that this was an election not just for or against homosexuals, but rather an election for or against human freedom.

That understanding was a result of a remarkable number of upfront, open gay people, coming out publicly, showing themselves to be intelligent, responsible citizens; the enlightened campaigning against the proposition by virtually every major politician in the state, including Jimmy Carter; and uncommonly wise coverage by the media.

In Seattle, 63% of the voters cast their ballots against the proposal to repeal a 1973 gay rights law, thus giving gays their first real landslide victory at the polls. The vote was approximately 102,000 against proposition 13 and 60,000 for it. Again, the openness of Seattle's gay community, responsible media coverage, and politician seeming lack of fear to speak intelligently all helped bring about this major victory.

Miami voters again defeated gay people, however, even in Miami we made some progress. Last June the vote to repeal the gay rights ordinance was 202,000 to 90,000, a whopping defeat for gay rights. November 7th the numbers on our side improved tremendously. The vote was nearly 136,000 for gay rights, 189,000 against. An additional 46,000 people voted for human dignity than just a few months ago. While the margin is almost exactly the reverse of California, 58% against gays, 42% for, this improved from last June's 69%/31% defeat. The numbers are encouraging.

The following letter was in response to Dan's last column:

Dear Dan:

Your column is a welcome part of Gaylife. I trust that your comments and thought provoking questions will be an aid in helping us to understand what we, as a community, must accomplish.

I personally agree with you that our priorities should be the removal of sodomy laws, followed by protection in employment and housing. Other objectives are not well defined at this time.

The Gay Rights Movement is different because we do have all political and economic rights. You added the qualifier: "Provided no one knows we are Gay." We don't need the ability to "infiltrate" (secretly enter) all groups in society. We have always been there.

Don't these conditions lead us to a fourth objective? In my opinion, the fourth right is the most important; it's the basic right to be honest with ourselves and the balance of society. To me, and I suspect to many Gays, that right would not be some "nebulous benefit."

Must progress of the Gay Rights Movement necessitate that everyone "come out of the closet first"? Certainly, some of us must be open, take the lead and be exposed to the risks. The balance of the community can donate TMT (time, money, talents) and vote.

Perhaps you will provide us with some suggestions which will help us make the first step...the removal of the sodomy laws?

Sincerely,
Steve Wenzel

GAY A.A.

by BYRON DAVIDSON

If it wasn't enough that Gay people have to deal with lack of acceptance, even tolerance from society, all to many of us become drug dependent as a means of coping with not only our Gayness but also our lives in general. We probably would be drug users even if we weren't Gay. There are more reasons to use drugs, it seems, than not. Some people can use drugs with no problems. Many of us can't. The drug of choice — pushed and accepted as ok by society at large — is alcohol.

Alcohol is the most wonderous of friends. It comforts, it's sociable, it's fun, it feels good, it makes bad things better. Alcohol becomes then the center of our life. We live day to day from one high to the next. It becomes our lover, then our god. There is one thing we are not — a drunk, an alcoholic. It is not until our lives get messy, very messy sometimes that the thought that we might be drinking more than we should occurs to some.

One of the most wonderful — and eventually deadly — aspects of alcohol is that it prevents you from recognizing that anything is wrong with you. It's my job, my lover, my neighborhood, stupid people, being Gay, being a sinner, feeling bad, alone, hostile, angry, better than everyone else, on and on that's wrong.

No, you don't have to be crazy, weak-willed, psychologically disturbed, poor, a "failure" or anything to be a drunk. Alcoholics occur everywhere. It is no respecter of anyone. It loves us all! It is not even a matter of drinking or not drinking everyday, once a week or whatever.

If you begin to have a messy, uncomfortable life and drink — you might consider contacting Alcoholic Anonymous. There are four Gay groups. We meet on Monday, Thursday, Friday evenings and Saturday afternoon.

If you've discovered that there's no problem that drinking doesn't make worse or that one drink is never enough or that no amount of alcohol is enough; you go to sleep and then wake up in the middle of the night and have to drink to get back to sleep or to cope with morning, the afternoon, the boss. Friends....well?

Being scared, sick and bored when you first may think you have a little drinking problem is ok. All members of A.A. have been there. A.A. offers no bosses, no moralizing, no shit — only acceptance, support, friendship and help for anyone who wants to get and stay sober. Yes, we know, how will you live without alcohol, the bars, your friends, your recreation....?? Easy as you do make choices that you are worthwhile and in charge of your life in some sense — not booze, bars or drinking friends and times — you can do what is healthy in all senses increasingly. If your life is crazy, not all you'd like it to be and you drink, call A.A. and chat. Even if you really aren't an alcoholic, you certainly do have a friend, a co-worker, a member of your family — a lover who really is! We need information and support. Then, too, there's Al-Anon. for friends, families and lovers of alcoholics to help them live, love and support their own. Come on! Don't give up without just one more chance. Try, even in scepticism, A.A. Call us!

**HAPPY
HOLIDAYS
from the
staff of**



**GAYLIFE
MAGAZINE**

SPECIALTY PUBLICATIONS, INC
P.O. BOX 493
ST. LOUIS, MO., 63166

GAY ROOTS

by MARVIN H. KAYE

As the holiday season approaches many gay women and men will once again examine their attitudes towards religion. It is therefore instructive to examine the relationship between religion and gays, past, present and future. For in the past lie the roots of the present, and in the present are the roots of the future.

The Ghost of Religion Past: The attitude of religion toward gays in the past has lacked any kind of Christian love or mercy whatsoever. Labeling gay people as immoral, sinful, and bound for hell, the Western religions, primarily Christianity, tried to eliminate homosexuality from their society. The Church condemned gays for being non-productive, for having sex for enjoyment rather than as an evil act necessary for the production of children. Basing its' ideas on an extremely narrow interpretation of the Bible, the Church used a number of methods to suppress homosexuality. The most drastic method was employed during the late Middle Ages when homosexuals were burned alive. Not considered good enough to be burned on their own, homosexuals were used as kindling wood to build up a fire in which to burn heretics. This is the origin of the term "faggot" which literally refers to small pieces of wood used to build up a fire. This burning of homosexuals by the Church in the Middle Ages was the precursor to Hitler's burning of a quarter of a million gay people in the concentration camp ovens. More recently, the Puritan heritage of the United States is responsible for the

mixture of Church and State in many of our state laws regulating sexual behavior. The Ghost of Religion Past is indeed a very repressive one.

The Ghost of Religion Present: The present attitude of religion toward gay people is a mixture of good and bad. The past few years have witnessed a number of positive developments. There is an ever increasing number of gay religious groups. MCC is one of the fastest growing denominations in the country. In addition, gays have established their own subgroups within religious bodies, such as Dignity for gay Catholics, Integrity for gay Episcopalians, gay synagogues, and groups for gay Lutherans, Methodists, and even Mormons.

Several religious groups have openly gay ministers, some of whom, such as the lesbian Episcopal priest, and Malcolm Boyd, came out after ordination, while others, such as Bill Johnson, in the United Church of Christ, have been ordained after they openly stated their gay sexual preference. In St. Louis, Dave Pelletier came out at Seminex many months before he graduated.

In the numerous referendums on gay rights of the past two years, several church groups have been very supportive of gays while others have been in the forefront of the attack. The Catholic Church has been on both sides. In New York and Miami, the Catholic Church has fought strongly against gay rights, while in St. Paul and California, the Church, while not condoning

GAY ROOTS CONTINUED

homosexuality, has supported the gay struggle for equal rights. Jews have also split on the issue, with Orthodox Jews opposed to gay rights and Reformed Jews actively supporting the gay struggle. Liberal Protestant denominations have, to varying degrees, favored equal rights for gays, while fundamentalists of all varieties have been leading the movement to take away those rights.

So the present is a time of enormous change in some religious attitudes towards gays, and change is always frightening to many people. Other religious groups have retained or hardened their old view of homosexuality as sinful and depraved, as a crime against nature.

The Ghost of Religion Future: So where do we go from here? What does the future hold for the relationship between religion and gays? There is no accurate way of predicting the future. One can only extrapolate results. The recent victories for gay rights in California and Seattle are a good sign that we can win referendums and that some religious groups will support the gay struggle for equal rights. These religions will probably become more accepting of gays as time passes. However, the Fundamentalists will remain as judgmental as they are now, and may be strengthened by recent conservative gains, shown by the battle for ERA, the anti-abortion movement as well as by the phenomenal growth of the evangelical "born-again" movements in recent years. If there is a recession or depression in the near future, a scapegoat will be sought, and gay women and men are the least protected minority. We do have defenders among religious groups now, but our opponents are very strong. The Ghost of the Future is unclear.

next issue

CLOSING DATE FOR ISSUE NUMBER THREE IS JANUARY 21, 1979. THAT ISSUE WILL BE ON SALE FEBRUARY 16TH. DON'T MISS IT.

THE COMPLETION OF MALCOLM BOYD'S SPEECH AT THE GAY RIGHTS RALLY WILL APPEAR. WE WILL ALSO EXPLORE RELATIONSHIPS.

WE HAVE A SPLENDID SURPRISE FOR YOU IN ISSUE NUMBER THREE. YOU WILL MEET THE "GIMPS". CURIOUS? WELL, TUNE IN FOR THE NEXT EXCITING ISSUE OF GAYLIFE.



Letters

I see that somebody is starting another gay organization. I hope that they learned the lesson out of the failure of MLSC which started with such great ambitions. Whatever good it did is lost in its bad reputation and bankruptcy.

St. Louis sure needs a good solid gay operation concerned with improving our status and with helping each other to live with less fear and guilt. But, as long as Wash U, UMSL, St. Louis U, SIU, and some of the colleges keep the heat on gay students and those rightwingers with their million dollar budgets keep spouting their "kill a queer" doctrines, I don't see where we have much chance to do anything except get back in the closet and stay there.

B.S.M., Edwardsville

The media and most politicians are convinced that America is moving right — and that Americans want a return to the "order" and "stability" of the past.

I'm not sure these observers are correct, but that perception gives added momentum to the forces of the New Right. Forces which are every bit as vehement as they were in the days of Joseph McCarthy and the House Un-American Activities Committee. And forces which are not a great deal more sophisticated in raising money and reaching politicians, than they were then.

I don't need to tell you how they've succeeded in defeating the ERA in several key states. And you've no doubt read about their victories in referenda on legislation guaranteeing equal rights for homosexuals.

One can argue, of course, that the women's movement and the gay movement are stronger now than they've ever been. And one can argue that, in the long run, progress in assuring legal rights is still likely. I believe that's true. Or, more accurately, I believe that can be true.

But it can only be true if those who previously made progress possible stay in the forefront of the fight.....

Norman Dorsen, Chairman
Board of Directors
American Civil Liberties Union

NATIONAL NOTES

NON-DISCRIMINATION STATEMENTS: In a major breakthrough, NGTF has obtained clearly enunciated policy statements from a large group of major U.S. corporations indicating non-discrimination in hiring or advancement based on sexual orientation. Among those responding positively are: Bank of America, IBM, NBC, American Airlines, Eastern Airlines, Allied Chemical, Bendix, Exxon, Western Electric, and many others. NGTF has been pushing this "Fair Employment Policy" survey since 1975.

BROTHERHOOD CHANGES ITS' NAME: The Brotherhood, an expanding organization of gay Christians, recently found that many women were interested in the group, its' ideals and its' work, but would not join under the masculine banner. The Brotherhood has therefore become CHRISTIAN FRIENDS. This group may be contacted by writing P.O. Box 9773, Glendale, Ca., 91206.

ALIMONY DENIED LESBIAN: A district court judge in St. Paul, Minn., has ruled that a St. Paul man does not have to pay alimony to his ex-wife because she is a lesbian. Judge Joseph P. Summers said that the couple had divorced in 1972 but had reconciled and had lived together (unmarried) for three years when the man caught his ex-wife with another woman. After a heated discussion he told her to choose between him and the woman. She chose the woman. The judge ruled that the lesbianism was a material change, that the husband must pay back payments, can stop paying alimony in July 1980, and granted custody of their two sons to the man.

RIGHTS OF JUVENILES HANDBOOK PUBLISHED: A simple question and answer style handbook has been published concerning the rights of juveniles in questions of school suspensions, juvenile court procedures, arrest records, pregnancy, leaving home, etc. The book is available for \$1.00 by mail or 50¢ in person at the office of the ACLU/EM, Suite 209, 8011 Clayton Rd, St. Louis, Mo., 63117. (314) 721-1215.

POPE ASKED FOR WOMEN/GAY PRIESTS: A conference of Roman Catholics has decided to send a delegation to Rome to make a first hand appeal to Pope John Paul II for women priests. The conference voted, by a small margin to also seek "lesbians and gay men in the public ministry of the church." The conference considered many issues and considers its' proposals to end sexism in the church and priesthood to be conference mandates. A "strike day" was called for next April when women would spurn Masses celebrated by male priests to protest "subordination of women".

V.D. INCREASING FASTER IN GAY MEN: The America Medical News, a publication of the American Medical Association, says that venereal disease is increasing faster among gay men than heterosexuals, partly because of a reluctance of men and their doctors to discuss homosexual behavior. Both syphilis and gonorrhea are increasing faster in gays than non-gays. Syphilis in gay men is estimated to account for as much as 50% of reported cases in large cities and about a third nationally. The publication also said part of the fast rise among gays was because the new era of sexual freedom has brought more gays "out of the closet".



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*Now is the time
to build!*

THE CALIFORNIA WIN DOESN'T MEAN GAY PEOPLE ARE HOME FREE
IT DOES MEAN THAT IF WE WORK TOGETHER
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WE WILL GET SUPPORT AND COOPERATION

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JOIN THE ST. LOUIS CHAPTER OF THE GAY ACADEMIC UNION
HELP A STRONG NATIONAL ORGANIZATION PROVIDE FOR
OUR FUTURE BY GIVING SCHOLARSHIPS TO OPENLY GAY
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EDUCATION CONCERNING GAY LIFE STYLES....

FOR DETAILED INFORMATION WRITE TO
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With the holiday and gift season upon us, we thought that instead of reviewing one book, we would present a brief list of books you may wish to give - or add to your own list.

Most of these books are available locally, especially at the bookstores advertised in *Gaylife*. Happy holidays.

THE UNHAPPY GAYS: *What Everyone Should Know About Homosexuality.* Tim LaHaye, 1978. AVOID THIS BOOK unless you're prepared to hear all the lies again and have more guilt trips laid on you. LaHaye's book purports to give "facts" but, in fact, is his opinion based on all the dreary old myths. Scientific research and common sense expose LaHaye for what he really is, a liar and an ass.

LOVING SOMEONE GAY, Don Clark, Celestial Arts, 1977. This book is as good as LaHaye's is bad. It is so full of information, insights, support and just plain "Gee! Isn't it great to be me!" that it's useful and interesting even for those who have been out and self-accepting for any length of time. Do yourself and those who care for you a favor; read it and share it with someone you care for.

OUR RIGHT TO LOVE: *A Lesbian Resource Book,* Ginny Vida, 1978, Prentice-Hall. This mammoth work reflects a growing awareness of the special concerns of lesbians. It is full of beautiful photos and warm stories, yet is a comprehensive resource guide for lesbians, students, teachers, parents, feminists, legislators, counselors - anyone who cares for very special women.

THE JOY OF GAY SEX, Dr. Charles Silverstein and Edmund White; and, **THE JOY OF LESBIAN SEX,** Dr. Emily L. Sisley and Bertha Harris; both, Crown, 1977. These are classic how-to books that have been pulled off the shelves of many major bookstores. They aren't everything you ever wanted to know about gay male or lesbian sex, but until someone does better, we highly recommend either of these books.

"AND GOD BLESS UNCLE HARRY AND HIS ROOMMATE JACK, who we're not supposed to talk about." Avon, 1978. Cartoons from Christopher Street Magazine. This book is just plain fun.

JONATHAN LOVED DAVID: *Homosexuality in Biblical Times.* Tom Horner, Westminister Press, 1978. A book of monumental significance. Horner delves deeply into the technical meanings of the Bible using other major books of the times to give an accurate overview of the historical settings, ways of writing, etc. The book is sometimes dry and detailed, but, like Malcolm Boyd says, "The Bible is ours, it's time we claimed it." If you believe the Bible condemns homosexuality because of the very few references to it always spouted out of context by those who oppose us, you'd better read this book.

THE GAY HEALTH GUIDE: *A complete Medical Reference for Homosexually Active Men and Women,* Robert L Rowan, M.D., and Paul J. Giuette, Ph.D. This is a non-judgmental medical reference book that deals with many specific mental and physical problems that can arise from gay sexual experiences. It discusses not only the various types of V.D., but such things as possible sexual injuries, orgasmic difficulties, hemorrhoids, etc.

In addition to the above books, there are many other gay books available. We have not touched on fiction, drama, poetry, humor, but the market is virtually overflowing with good gay literature this year. The bookstores in the Central West End of the city have large gay sections for your education and pleasure. We suggest a trip to your bookstore soon.

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AND THERE IS JUST ENOUGH TIME TO GIVE THIS SPECIAL PRESENT FOR CHRISTMAS. A GIFT THAT KEEPS GIVING ALL YEAR LONG. EACH 12 ISSUE SUBSCRIPTION COSTS ONLY \$9.00 AND INCLUDES A FREE GIFT CARD TO ANNOUNCE THAT GAYLIFE IS ON THE WAY.

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GAYLIFE
MAGAZINE

SPECIALTY PUBLICATIONS, INC
P.O. BOX 493
ST. LOUIS, MO., 63166

CLASSIFIED

ANNOUNCEMENTS

Gaylife Magazine will be publishing a complete directory of this region in the near future. If you want to be listed, write us for a form to complete and return to us. Box 493, St. Louis, Mo., 63114.

APARTMENTS

Do you have an apartment you wish to rent to a gay person. Try our classified ads.

MAIL ORDER

Put your lovers picture on a button and keep him/her close to your heart all the time. Write Gaylife, Box C for brochure about the beautiful 2 inch buttons.

MISCELLANEOUS

Earn extra money selling advertising for Gaylife Magazine. Write us at Box 493, St. Louis, 63166.

Gaylife Magazine needs volunteer helpers to type. Write us at Box 493, St. Louis, 63166.

Sell Gaylife Magazine - you earn for each copy or subscription you sell. Write to us at Box 493, St. Louis, Mo., 63166.

PERSONAL

Joggers - Overland/St. John area - let's get together for late evening runs. A small informal club to help each other would be nice. Write Gaylife, Box D.

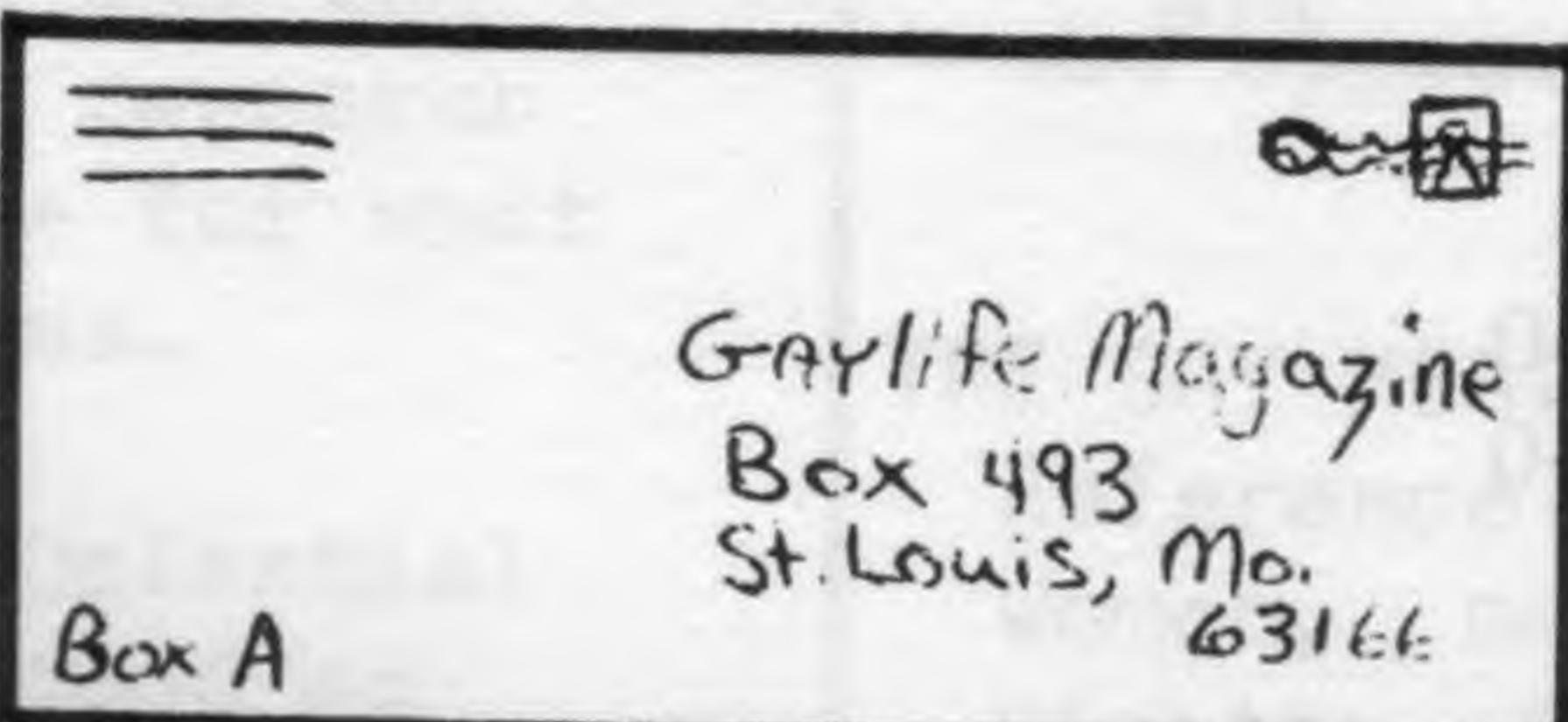
Send Classified Ads to Gaylife Magazine, Box 493, St. Louis, Mo., 63166. Enclose payment per the following schedule:

Rates apply to classified advertisements which appear on the regular classified page or to advertisement in the calander sections and directory.

COMMERCIAL: Use when advertising any commercial product for sale or for advertising any business or business related function. Minimum \$3.00 for up to 20 words, thereafter 15¢ per word plus 15¢ per word extra for special treatments.

REGULAR: Use for any individual advertising for personal reasons, one of a kind items for sale, etc.

Minimum \$2.00 for up to 20 words, thereafter 10¢ per word plus 10¢ per word extra for special treatments.



Box rental is \$2.50 for one year. There is a \$1.00 per month fee for mail forwarding.

PERSONAL

17 yr. old male residing in West County area seeking friends for companionship. Write to Gaylife, Box F.

Drummer, age 26, interested in meeting other gay musicians and other young gay people, just for friendship. Write to Gaylife, Box E.

PERSONAL

Wanted: young man for dinner or movie dates, maybe once a week. Also, occasional trips to museums, smyphony, events, etc. Not interested in heavy relationship, just some mild friendship and companionship. Send information about yourself your interests to Gaylife, Box B.

PROFESSIONAL SERVICES

Do you want someone to move you? Call Steve. Light hauling also. 772-2116

ROOM MATES WANTED

Looking for a roommate - someone to share the expenses. Place your ad here for just the right person.

FOR SALE

YES, FOR SALE, THE REST OF THE SPACE ON THIS PAGE. YOU CAN PLACE YOUR CLASSIFIED AD FOR ISSUE NUMBER THREE NO LATER THAN JANUARY 20, 1979.

DIRECTORY

The purpose of this directory is to inform those of you who are new to gay life or who are visiting our area, just what gay businesses and organizations are available to serve you. This section is part of our classified advertising section, however, a basic entry consisting of name, address and phone number is free. Expanded listings containing any additional information about your products or services are available at our normal classified rates. All listings are subject to approval of our editorial board.

BARS:

CHARLIE'S LOUNGE, 6th & Delmar, 621-9624
CLEMENTINES, 2001 Menard, 664-7869
CUNARDS, 1927 S. Jefferson, 773-9946
FACES, 130 Collinsville (rear), E. St.
Louis, Ill., (618) 271-3233
HERBIE'S, 1 Maryland Plaza, 361-6200
KITTY KAT CLUB, 2800 California, 776-5083
MARTIN'S, 20th & Eugenia, 421-3242
NEWSROOM, 5th & Missouri, E. St. Louis,
Ill., (618) 874-9419
POTPOURI, McPherson & Euclid, 361-9203
SANDY'S, California & Shenandoah
SCHRADER'S, 204 N. 5th Ave., E. St.
Louis, Ill.
ZEBRA (ONYX) ROOM, 3230 Olive, 535-1574

BATHS:

CLUB ST. LOUIS, 600 N. Kingshighway,
367-3163
STADIUM BATHS, 20th & Eugenia, 421-3242

BOOKSTORES:

THE BOOKSHELF, 1116 Olive, 241-3260, and
10 N. Euclid, 361-3521.
LEFT BANK BOOKS, Euclid & McPherson,
367-6731
WOMEN'S EYE, 6344 S. Rosebury, 721-1616

CHURCHES & RELIGIOUS ORGANIZATIONS:

DIGNITY, Box 23093, St. Louis, Mo., 63159,
A Catholic group but open to all people,
services and activities.
INTEGRITY, Box 7213, St. Louis, Mo., 63177,
Episcopal's and their friends. Services
and activities.
LUTHERAN'S CONCERNED, Box 974, St. Louis,
Mo., 63188, services and activities.
METROPOLITAN COMMUNITY CHURCH (M.C.C.),
5108 Waterman, St. Louis, Mo., 63108,
361-7284, A full service Christian
Church welcoming all people. Services
Sunday's at 11:00 a.m. and Wednesday's
at 8:00 p.m. Many regular activities.

COFFEEHOUSE:

ALTERNATE COFFEEHOUSE, (sponsored by MCC),
Every Friday night at 5108 Waterman,
7:30 p.m. to 11 p.m. 361-7284

ESCORT SERVICES:

WAN-A-MAN, 428-0617

GAY A.A. OR AL-ANON:

Call MCC for information, 361-7284

GAY OVEREATERS ANONYMOUS:

Call MCC for information, 361-7284

HOTLINES:

GAY NATIONAL EDUCATION SWITCHBOARD (GNES),
1-800-227-0888 (Toll Free) 2pm to 2am.
LCS (Crisis Intervention), 868-6300
V.D. INFORMATION AND REFERAL, 453-3523,
9am to 4:30pm Mon. thru Fri.
WOMEN'S SELF-HELP CENTER, 531-2003

ORGANIZATIONS:

CONCERNED GAY STUDENTS, Box 1128 Campus
Mail, Washington U., St. Louis, 862-3779
GAY PEOPLE'S ALLIANCE, 200 Read Hall,
Columbia, Mo., 65211

PUBLICATIONS:

GAYLIFE MAGAZINE, Box 493, St. Louis,
Mo., 63166
MOONSTORM, Box 4201 Tower Grove Station,
St. Louis, Mo., 63118
THE NEW LIGHT, MCC, 5108 Waterman, St.
Louis, Mo., 63108, 361-7284

RESTAURANTS:

BALABAN'S, 405 N. Euclid, 361-9071
CITY COUSIN, 4111 Lindell, 535-2465
DUFF'S, 392 N. Euclid, 361-0522
HERBIE'S, 1 Maryland Plaza, 361-6200
JEFFERSON AVE. BOARDING HOUSE, 3265 S.
Jefferson, 771-0916
MAJESTIC, 4900 Laclede, 361-0211

ROOMMATE SERVICE:

ST. LOUIS CONNECTION, 428-0617

THEATERS:

MAPLEWOOD, 7180 Manchester, 644-2620
TIVOLI, 6350 Delmar, 725-0220
(Both above theaters frequently have
non-porn films of interest to gay people.)

IN GERMANY THEY FIRST CAME FOR THE COMMUNISTS, AND I DIDN'T SPEAK UP BECAUSE I WASN'T A COMMUNIST. THEN THEY CAME FOR THE JEWS, AND I DIDN'T SPEAK UP BECAUSE I WASN'T A JEW. THEN THEY CAME FOR THE TRADE UNIONISTS, AND I DIDN'T SPEAK UP BECAUSE I WASN'T A TRADE UNIONIST. THEN THEY CAME FOR THE CATHOLICS, AND I DIDN'T SPEAK UP BECAUSE I WAS A PROTESTANT. THEN THEY CAME FOR ME — AND BY THAT TIME NO ONE WAS LEFT TO SPEAK UP.

Pastor Martin Niemoller

